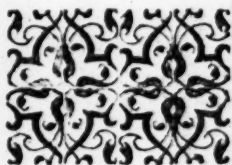


HVMBLE
MOTIVES

FOR ASSOCIATION
TO MAINTAINE RELIGI-
ON ESTABLISHED.

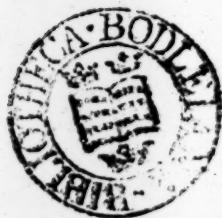
Published as an antidote against the pestilent
treatises of secular Priests.

Virtus vnita valet.



IMPRINTED 1601.





A petition to the Queene, for

association in religion.

There be as seemeth vnto me (Most gracious Soueraigne) by the law of God, by the law of nature, and by the law of nations, 3 things in duety to be exhibited by the subiectes to the magistrat, viz. Honor, Obedience, and Defence. For the magistrats, (as they are rightly termed by Homer) *the Guides Leaders, and Norishers of the people.* They are, as Plato calleth them) *Sauours Keepers & Preseruers of the people,* They are as Aristotle saith *alinyngc law, and the law without them a dumbe and dead magistracy.* So that the magistrat beinge the life of the law, & the law the life of the common wealth, in the safetie of the magistrat must needes consist the safetie of the common wealth. This seemes to me to haue bene the cause, that the comon lawes of this realme, haue ordained greiuous punishments for such as should indaunger the liues of principall magistrats. As 25. *Edw. 3.* It is layed downe, that if a man slaye the L. Chauncellor, L. Treaserer, Iustices of either bench, Iustices in Oyer, Iustices of assise, or Iustices assigned to heere and determine, beinge in there place doinge their office, that such offence is Treason. If then their bath

A 1.

bene

bene and ought to be so great care and pro-
 uidence for the preservation and safetie of
 these inferiour magistrates in respect, how
 much more should their be in the establish-
 ing of the safetie and securitie of the superi-
 our power and most supream magistracie,
 from whose throne and estat all other au-
 thorities are deriued, and by whose priuatiō
 they be all extinguished. Such is the cause
 we now deale with, even the defence, preser-
 uation, and safetie, of your most excellent
 maiestie: A princes of such perelesnes and
 singularity, as meriteth no lesse to be regard-
 ed of all men for priuat singularitye, than
 honored for publike fonction. For if the
 force and strength of vertue be such, that
 the only shewe and shadow of it hath that
 meruelous and magneticall attraction, that
 it draweth vnto it the hartes and mindes of
 infinite people, as plainly appeareth in the
 auntient nobles both Greekes & Romaines
 who wantinge the true knowledge of God
 from whose diuine maiestie all vertues doe
 proceed as from the fountaine and to whose
 glory they ought all to be directed as to the
 snall scope, and had in them rather forme
 and figure then any matter of substance of
 true vertue: what in explicable effects doth
 pure

pure, perfect, and sincere vertue bringe to
 passe, beinge adorned with the true know-
 ledge of God, settled in a seat most royall in
 the eyes and sight of all nations to the won-
 der and admiration of the world, to the sin-
 gular benefite of sundrie countryes, to the
 ioye of the godly, and to the prayse, honor,
 and glory of God. These thinges appearing
 most plainlye in your Maiesties most royall
 person, cannot but draw vnto it most effec-
 tually, the hartes and mindes of all good and
 vertuous, who to their inestimable ioye, doe
 confesse and acknowledge your highnes, for
 the rarest Princeesse in the world: for the life
 and light of your land, and for the sacred
 fountaine (next vnder God,) of all thir fel-
 city: so farr exceedinge the aunient princes
 before mentioned, as true vertue doth the
 counterfeite, and as farr as endlesse glorye
 perpetuated by eternitie, surpasseth perrish-
 ing fame, consumed by time. They, travelled
 for there owne glorie which was false, fading
 and momentary, your Maiestie seeking the
 glorie of God, shall assuredly be crowned
 with eternall glory. But to enter into rehear-
 sal of your highnes most singular ornaments
 of mynde and body, of arte and nature, of
 grace & fortune, I meane not, nor may not.
 It

It is too deepe a sea for me to wade in: too large a feild for me to walke in. Theirfore, syth therof speake as I ought I cannot: as I can, I will not. As in the one I acknowledge it my weaknes and imbecillitie, so in the other I am lead by discretion and iudgment. For in the resplendeny of your excellency, vaine were it in me, & friuelous (in vttering my slender conceipt,) to light as it were a candle to discouer the Sunne. But whatsoeuer we can, let vs doe it in your seruice: whatsoeuer we may, let vs deuise for your safetie.

The safetie of your Maiestie doth most consist in preservation of your most royall person, and of your estat. Your person and estate are best preserved by cutting off the perils that would most annoy them. The estate of your highnes is a free monarchy, a soueraigne and absolute power, and authority instituted and ordained of God: for the defence of the good, and punishment of the euell, and for the gouernment of all in pietie and Iustice.

This your soueraigne estat is dangerously impeached with the perill of your person by the indeuour to bringe in the tyranny, superiority, and supremacye of a forraigne Prelat: whose riches in times past, hath bene

our

our pouertie: whose puifauce, our terror:
whose doctrine, our destruction. These are
are they that loath manna, and long for the
fleshspots of Egeipt: that loue the tongue of
the Caldies, better then the language of Ca-
naan: that madded with mallice, or blinded
with error, take *Sodom* for *Sion*, and *Babell*
for *Ierusalem*. Of these people we are to ob-
serue two thinges, They end whereat they
shoote, and the means they vse to attaine to
that end.

The end for which they would aduance
their tyranny, is, that thereby they might en-
ioye their groues and hill altars, that thereby
they might honor againe the wholl host of
heauen, and that thereby they might returne
againe to their superstitious Idolatrie & blas-
phemous religion.

The means wherby they would accom-
plish it, is, the death of your maiestie, and the
erecting of a fauouring successor, wherunto
tend all their deuises. This is their drift and
practise while there remaineth in them any
spark of hope to attaine to this end, or any
concept (I will not say of probabilitie) but
of possibilitie to atchieue it. what law soeuer
we make to punish them they will still per-
sist in their pernicious practises, and your
maiestie

maiesties most sacred person shall still remaine in perill. But if your maiestie cutt off their hope, and make it apparently impossible for their religion euer to take place in this realme, their indouour will forthwith cease, the state wilbe cleere from their deuises, and your maiestie freed from danger.

The onely way in mine opinion to extinguish their hopes, and theirby their practises, and so consequently the perill of your most sacred person, is, to establishe a firme continuance & perpetuatiō of the substance and sinceritie of doctrine now professed in this realme, which me thinkes is sensible; and is to be donne by generall lawes, by generall league, and by generall oth. To which end it it would be enacted, that all gentlemen, magistrats, and possessioners within this realme shall take the oth of association, for the defence and perpetuation of religion now publiclye professed within this realme. And that the oth of supremacy be ministred with like addition to all men generally within this realme, from the age of 16. yeares vppwards, twice everie yeare, by the maiors and gouerners of citties, townes, and corporations, & by s^rte varden and other officers in mannors and lordships in their countries, and their leetes

lectes & law dayes. And if they refuse to enter into such league or oth, that euery such person shalbe holden and reputed as suspected, and shalbe theirby disabled to beare any office or authoritie in this common wealth, and shall also be bound to his good behaviour, sequestred from all his armour and weapons, and (if he be possessed of landes within this realme) shall yearly pay vnto your maiestie the fourth part theirow. Th is payne & such others as your maiestie shall like of to indure, during his obstinacie, and vpon his conformitie to cease.

By this meanes, their hope being taken away, I make no doubt but their practise will end. But so long as theire hope endureth, they will neuer giue over their deuellish attempts. If *Brutus* had not hoped to set *Rome* at libertie, he had neuer conspired the death of *Cesar*. If *Phocas* had not hoped to obtaine the imperiall dignitie, he had not slayne his master *Mauritius*. If the papists hoped not to establish heere their religion, they would not practise the death of your maiestie. then let vs put them out of all hope, lest they put vs out of all helpe. For most true is that saying of *Plutarch*, *In facinoroses lenitas est in bonos & aduersitas.*

but

But it wilbe perhapes obiected, that this course is dangerous: and that vnder pretēce of remedying a future perill, it draweth vpō vs a present mischeife. The harme that there by is to be doubted, is, from the papists: If from them, it is either by exasperating their will, or by increasing of their power. their will cannot be worse in this their extreame discontentment. Nothinge can be added to their mallice whether your maiestie behold eth the head or the members (if so gracious an eye may beholde so vile an obiect): yow shall easilie discover their spite & rancor to be alreadie in the highest degree. The Pope hath sent out against your highnes his flame and thunderboltes of excommunication full of falshood and furie, of bitterness and ignominie. His will therin hath bene to deprive your maiestie of your estate, gouernment, life, crowne, and dignitie. He hath practised to drawe vnto himselfe fauorers & followers within our realme: to discharg your subiects of dutie and aleadgeance they owe vnto yow: to withdraw them from your obeidience, and to draw them vnto his.

To this end he sent, first his *Agnus Dei*, then his *grana benidicta*, and such other trecherous baites, the wayes of his trade. then
next

next his buls. threats, and excommunicati
 ons, as the fire of his furie. And now last of
 all (if euer his practises will haue end) their
Iesuits and *Seminary Preistes*, the most fine &
 subtile Brokers of Babilon. By this meanes
 he hath sturred tumultes in your land: He
 hath allured your subiectes to disloialtie, &
 induced some to a tuall rebellion, & some
 partes he hath inuaded with his forces: the
 members following the directiō of the head
 haue assisted his attempts both at home
 and abroad: some by words, some by wright
 ing, and some by action: and all by will seeke
 to aduance his authoritie & tirannie against
 your maiesties most royall titles. They haue
 touched (though with inualiditie) your most
 sacreed person: they haue conspired with tre
 acherie, against your pure and sincere religi
 on. they haue charged vs with bloudines &
 tirannie: they haue spoken it, they haue writ
 ten it they haue published it, they haue dy
 ed in it and can their will be worse? yea, but
 some of them acknowledge yow to be for
 their lawfull soueraigne, and haue both spok
 en & written very honorablie of your most
 rare & singular excellencies. what then? shall
 we thinke that their mallice is the lesse, be
 cause your vertue is the more: we may as
 well

well thinke, that the Diuels did not generally hate Christ, because some of them did confesse him to be the sonne of God.

Great is the force of truth, and often drieth the aduersarie to acknowledge it. And great is the subtiltie of sathan, who somtimes speaketh that that is true, because he would be beleeued in that that is false. The papistes as vngratious herein as their grandfather, doe sometimes acknowledge your most singular vertues, but then effectually whē they perswade some point of their religion, or inueigh against some noblemen that are about you, mixinge their gall with honie that it may the rather be receaued: and minglinge their fashood with that veritie, that it may the sooner be beleeued. A tricke intruth of their treacherie, and no signe at all of their loyaltie. So leauinge their euell will at the worse, not possible to be augmented, we will consider of their power, whether that may be increased.

The power and strength of any people or multitud, is to be augmented by one of thes 4. wayes. 1. By addition or number. 2. by supplie of necessaries. 3 by advantage of place. 4. by order of gouernment. And as by these meanes it is increased, so by the contraries

traries it is diminished. Now if I shew your Maiestie that their power shalbe increased by no one of thes waies, but shalbe lesēed by all their contraries: I hope I shall sufficiently double this point, & so procure clere passage to my perswasion. that this may more manifestly appeare, let me present vnto your Maiestie, the whole number of your subiectes diuided into 4. bands.

1. *Protestants of religion.*
2. *Protestants of state.*
3. *Papists of state.*
4. *Papists of religion.*

The first are constant and faithfull vnto your highnes: the 2. waueringe: the 3. perillous the 4. pernitiuous. the first serue yow for loue, the 2. for hope, the 3. for fashion, the 4. for feare. the corruption of the 1. breedeth the 2 the corruption of the 2 breedeth the 3. the corruption of the 3. breedeth the 4. than the which nothinge canne be more corrupt: they beinge altogether possessed with the dregs of poperie, wherein the more grosse the more vngratiuous. the haue their conuersion also in assent. For of the subtilest part of the 4. is ingendered the 3. of the subtilest part of the the 3. is ingendered the 2. of the purest & best part of the 2. is ingendered the first.

first. The 1 & 4. are meere opposits, hauing their centers most contrarie, even heauen & hell, light and darknes, truth and falshood, Christ & antichrist. the 2 and 3 are intermidie: the 2. in part inclining to the 1, in part declining to the 3 the 3 in part declining to the 4: in part assendinge to the 2. the more the 1. and 2. are increased, the more is your safetie. the more the 3 & 4. are augmented, the more is your perill. Out of the 2. and 3. the increase of the 1. and 4 must grow. for they are as it were two heapes of stones that must goe to the buildinge either of Sion or Babel. Their progresses, or dispositions are wrought or staied, hastened or slowed by certaine motiues or motiones: & they are of 2. sorts, externall or internall. the externall motiues on the one side be doctrine & discipline: the on the word of life, the other the worke of law: the on the sheepards voice, the other the sheepards hooke: the on in the mouth of the minister, the other in the hand of the magistrat: in the one is contained the preaching of the truth, in the other all good lawes for the establishment and maintenance thereof. The externall motiues on the other side, is the doctrine of error and superstition: the pollicies and practises of impietie.

The internal motiues are of two sortes,
 naturall, and supernaturall. the supernaturall
 motiues on the one side, is the operation of
 the holy ghost: on the other side, the sugges-
 tions & subtilties of sathan. the naturall mo-
 tiue is *appetitus boni*. How the 2. and 3. band,
 that is to say, the protestants of estat and pa-
 pists of estat, establish their *summum bonum*
 in this world: and define it to be a life lead in
 wealth: pleasure reputation and authoritie.
 In the appetition hereof they both agree. In
 the acquisition they varie. For, the papists of
 estat: conceiuing great brittlement and vncer-
 taintie in the course of this present govern-
 ment which he supposeth cannot longe last,
 for that he desireth to haue his *summum bo-
 num* perdurable, he will not hassard it in this
 present, but will now laye his foundation
 long before, to inioye it in the future. to that
 end he will now be a fauourer to papistes of
 religion: he will retaine some of them that be
 most famous or rather most infamous on
 this side and beyond the seaes: he will giue
 some token of present discontentment: he
 will incur the displeasure of some great man
 of the estate that fauoureth the contrarie,
 and he will doe whatsoeuer els may make
 him a man of note, whereby he may notably
 be

be accepted off in the future.

The protestant of estate (thinkinge it tedious to tarrie, and frutlesse to trust to dead mens shooes,) resolueth to tast of the present sweete, offereth his seruice in most dutifull sorte vnto your maiestie, frameth himselfe vnto the time, affocyteth himselfe with such as are protestantes of religion, in sinuateth himselfe into the fauour of some great man that is fauourer thereof, hopeth to attaine wealth, reputation and authoritie therby, & herewith becometh a seruiceable member of the estat, though as yet no true member of the church. But for that he submitteth himselfe vnto the externall motiues it is to be hoped that in time he wilbe inwardly and effectually called, and so made a member of the mysticall body of Christ: for out of these gentiles is gathered the Israell of God: and as the dispare of the future and hope of the present produceth protestants of estat, so dispayre of the present & hope of the future producerh papists of estat, now if the hope of the future be taken away, and all meanes vsed for the perpetuation of the present, there is no doubt but all papists of estat will become protestants of estat.

For syth they establish their *summa bonum*

in this world, thether their inward motiue of *appetitus boni* must needes bringe them.

It is not vnprobable, that of the papists in this land, the 4 part are not papists of religion. The rest then (being papists of estate) being by this law taken from them, their power must needes remaine much weakened by this lesseninge of their number. Moreover, for that the papistes of religion at this present stand furnished with 1 credit and authoritie, 2 wealth and abilitie, 3 weapons and furniture, so that they may draw followers by the one, wage them by the other, & arme them by the 3: we by this law shall be reaued them of the 1, impayre the 2 with the increase of your maiesties treasure, & take cleane from them the 3. Further, whereas some of them at this present, publiclye stand in offices of credit and comoditie as it were in forts and places of advantage, some others lye hid as it were in the ambush of their dissimulatio and trenches of treachery readye through all loope holes of oportunitie to annoy vs: we by this law shall remoue the 1, discouer the 2, and drawe out both vnto the open view, where being warned of them we may be armed for them.

Lastly, wheras heeretofore they haue cast

vp their account, booked their catholicke
 gentlemen, measured their forces, had intelli
 gence with our enimies, sounded our hauens
 marshalled by their practises, and (like *Cassi-
 nuses*) assigned euery of vs, your faithfull sub
 iects to the slaughter: we shal by this meane
 take from them their maine battel, vnfurnish
 and disarme the residue, displant them from
 their places of advantage, breake their route
 & disorder them in their arrayes. Thus farr
 are we from increasing hereby their power.
 Syth then it plainly appeareth that they shal
 euery way be weakened herewith, It resteth
 that I proue vnto your maiestie, that their
 weakening shalbe your strengthening. and
 that this law shalbe your safety. V What
 harme soeuer may grow vnto your highnes
 must springe out of one or moe of these 3
 causes, either from the practises of aduersa-
 ries abroad, or from the spite of your sub-
 iectes at home, or from the might of your
 successor either abroad or at home. The for-
 raine enimyes of your Maiestie are the Ro-
 maine Prelates and their faction, whose per-
 petual practises haue bene to compassse their
 deathes, whose liues did withstand their pur-
 poses. The examples hereof are infinite, whe-
 ther your highnes way the acts of their pub-
 lique

lique hostility, or of their private trechery
 For by either of both those meanes hane.
 they wrought the ruine of many renowned
 personages, against whose liues they would
 neuer haue attempted ought, had they not
 hoped to haue bene gainers by their deaths.
 Now when it shall appeare vnto them, that
 by your Maiesties decease, no priuate or
 publique vtilitie to them or to their church
 shall accrew, (by meanes of this law) it shalbe
 a repercussive to all their practises: which,
 being but an effect of their hope, by this fru
 strating theirow, will cleane be extinguished.

The spite of your subiects, must growe by
 discontentment. The most discontented me
 of your realme, are papists of religion, and
 papists of estate. The one solaceth his soule,
 the other comforeth his mind in your ruine.
 the one accounteth that hereby he shall en
 ioye the libertie of his conscience, aduance
 ment of his faction, establishing of his faith,
 the other hopeth thereby to possesse his so
 much expected good, and his worldly longe
 looked for felicitie.

Of which expectation beinge by this law
 bereaued, the one of them will cleane giue
 over his course: the other will see that he
 hath

hath no cause to wish the shortinge of your dayes, syth it will not be auailable for the attayning of his desire.

The mightiest in succession (as your Maiestie knoweth) are they whose alliance, kindred, and confederacies are for the most part with papistes: whose faction beinge great, strong, and mighty abroad, it standeth your excellency vpon, somuch the more to wracken it at home, and thereby to prouide an inward strength against an outward force. whereas otherwise your state shall seeme to depend vpon the will of your successor, almost vnsecure foundation, & perilous, syth so easily it may be altered with ambition, and the desire of a kingdome which knoweth no kindred, with the which, whensoever it shall be enflamed, their forraine forces shall not be so dangerous vnto your maiestie, as the partie they haue within the realme, if it be of strength, whom the seruent desire of a third thinge will ioyne to the forraine, in such a knot of indissoluble society, as in all probability will proue perilous and dangerous to your highnes. But this lawe established, your successors shall perceauie themselves so cut off, from all stronge partye within your land, that they shall thereby be greatly dis-

discouraged from any such ambitious attempts. For taking view of your whole subiects they shall finde either protestants of religion their most mortall enimies, if they attempt any thinge against your maiestie: or els protestants of estate, men that will not alter their present contentment for an vncertaine innouation: or els papists of religion, who, being but few in number, discontented, and disarmed, without either followers or furniture, will rather daunt their spirits with their nakednes, then encourage them with their power.

The estat of your subiects being brought to this passe, it is in your maiestie, by a better learned and more painfull ministry, and by seuerer discipline, as it were by motiues more effectual, mightily to increace the first, dayly to diminish the second & third, and to propulse the relapsses of either, to the great increasinge of the church of God, the great strengthing and safegard of your estate, and to the saluation of infinite soules. Syth then this law can breede no perill to your highnes at home, but wilbe the ground & cause of much strength and securitie vnto your Maiestie: it remaineth to be considered how that mightie faction of papists will digest it abroad.

abroad.

Theire power assuredly, it can no way increase, and their will (I perswade my selfe) it cannot exasperate, being already at the very worst and extremest poynt of discontentment. But if it did, I knowe right well that the fortitude and magnanimitie of your kingly minde would little esteeme it, and vterly despise it. And if it should come to passe in your Maiesties dayes, that the princes of *Meshech* and *Tuball*, the forces of *Gomer* & the house of *Togarmah* out of the north, should confederate together (as it is reherfed in *Ezekiell* chapter 38. and recapitulated by *S. Iohn*) and should say one to the other, we will goe vp to the land of vnwalled villages to them that be at rest, which dwell safely dwellinge without wals, and hauinge neither barres nor gates, even to the land which hath bene tost with the sword, and is now gathered together of many nationes, which haue gotten cattell and goods & dwell safe: we will goe, together to spoyle a praye, to gett a booty to take away siluer and gold, to carry away cattell and goods, and to haue a great pray: yet, whensoever they shall put the same in execution, it is prophesied and promised, that the sword of the Lord shall be
vpon

vpon them in all the mountaines of Israell.

By this lawe lett vs make our selues an vn mouable mountaine of Israell, for the sword of the Lord wilbe vpon his enimies: not in the sandes, nor in the seaes, but in the mountaynes of Israell. If we be neither hott nor cold, but luke warme, and so rather frozen then feruent: when the Lord shall tast vs in to his iudgment, he will voyd vs out of the mouth of his maiestie. But if we be a mountayne of Israell, the sword of the Lord wilbe with vs against our enimies: with pestilence & blood will he plead against them: stormes rayne, and haylestones: fyre and brimstone, will he cause to rayne vpon them and their hostes: and vpon all that great people that is with them. Thus will he be magnified, sanctified, and knowne in the eyes of many nations, & they shall knowe that he is the Lord. This cōstancy, this zeale in the Lords cause, this perpetuation of his truth to our posteritie, is a part of duty acceptable to God: it is a meane (as it were) that draweth vpon vs his great, singular, and manifold blessings: which notablye appeareth in that excellent testimony that God giueth of the integritie of *Abraham* *gen. 18. 19* *knowe this also* (saith the Lord) *that Abraham will commaund his children*

children and his houshold after him, that they keepe the way of the Lord, that they may doe Iustice and Iudgment: that the Lord may bringe vpon Abraham the blessings that he hath promised.

I doubt not, but what the diuine maiestie knewe herein of Abraham the father of the faithfull, he knoweth the same likewise of your highnes a mother in Israell, a motherly estate that excludeth not perpetuall virginity: and an heauenly estate, that includeth eternall felicity: I doubt not (I say) but the Lord knoweth this also, that *Queene Elizabeth* will commaund her subiects and her seruants after her to keepe the way of the lord, to doe Iustice and Iudgment: that the Lord may bring vpon *Queene Elizabeth* the blessings that he hath purposed.

This law and commaundement of God, (to keepe the way of the lord, to maintaine and perpetuate his truth and doctrine to our posteritie.) is that which we most humbly and feruently desire at the hands of God, and of your Maiestie. It standeth with his glorie: we craue it of his goodnes: It standeth with your safety: we craue it of your wisdom.

FINIS.

By *Thomas Diggs Gent leman.*

To the most Reuerend Archbishops, and right
reuerend Lord Bishops of both prouinces.

I am occasioned (right reuerend Fathers) or rather
prouoked to publish this petition (longe
since penned, but whether deliuered according
to the pretence I know not) by the Papists their
packing to make Burgesss for this Parliament,
by their earnestnes against the former Bill for
xiii d to be had of such, as without conuenient
cause should not be present (at least on Sondayes)
at diuine service or preaching of Gods word, in
some Church or Chappell, & by their publishing
bookes (mo than a good many) pretending a con-
trouersy betwene secular Priests and Iesuits, but
intending to make way (at least) for a tolerati-
on of popery which they hoped (and so gaue out
throughout the realme) to obtaine by this parlia-
ment.

I call them papists who were so earnest against
that bill: For, who but papists would pronounce
that penaltie to be extreame, plead that people
are not to be compelled, but perswaded to come
to Church: & doubt whether lay men may med-
dle in any Church matter. But their popish and
dangerous ende (discovered hereafter) doth ma-
nifeste them to be papists though some of them dis-
claymed that name, and yet are not thereby iusti-
fied. For Dolman saith that papists and puiitans
would not be so called, But did they deny them-
selves

selues to be Romish Catholiques? What soeuer they pretend, I freely confesse that the end of my publishing this petition is, by putting this motiō, for Association to preserve religion established, into the heades of wise and religious men, to occasion something to be thought of, whereby the hope of the Papists might be utterly frustrated.

I present it to your Lordships by name, as to them who haue will and power to prevent the purpose of the Papists, and to further so good a motion as this. I will not discourse against toleration, sit I wright to your Fatherhoods, who (out of your profession) can best tell, that it is a principall clause of the new couenaunt, that there should be but one Shepheard, and one sheepfould, one God, & one way. So that, they are no sound gospellers, that harken to a toleration of Antichristianity vnder a most christian Queene, who hath suffered for the gospel both subiect & soueraigne.

But good my Lords giue me leaue to say somewhat for Associatiō in this petition perswaded: and therather, because, in these printed babbles and brabbles, the Papists indenuour to make civil warre betwene the best christians, that is (as Dolman diuides and describes them) Protestants, viz. such as depend vpon ecclesiastical dignities, and Puritans, viz. such as pretend perfection in religion. Call to minde (right reuerend) the course of times, & remember, that when the

Earle

Earle of Leicester liued, it went for currant, that all Papists were Traitors in action, or affection. He was no sooner dead, But Sir Christopher Hatton (noted by Philopater, for publique, and bitter inuectiues, against papists, being one himselfe) he bearing swaye. Puritans were trounced, and traduced as troublers of the state: Presently after his death, there comes forth (by meanes of the late Lord Treasurer) a proclamation, and commissions throughout the land to inquire for Priests, for their receiuers, recusants: and such like, least if they were not looked vnto betime, the informations which were sent to Rome, and Spaine of the number, and readines of prepared papists, should proue too true, at the Spanish second inuasion then intended.

But now that that Lord Treasurer is gone, and the Earle of Essex, through his fatall error, taken away, the cry is: Priests be tolerable men, but Puritans may not be abidden. Remember (I say: and pray) these thinges: And consider, Whether a Snake lurkes not vnder the grasse, and whether there be not some crafty Sinon of Sir Christopher Hattons stampe, (as it is unprinted by Philopater) who maketh way to these Troian horses, the popish Eokes. If this may be supposed, I beseech your Lordships enter into this further consideration, that if di-

union betwene protestants and puritans be avial
 able for Popery, the contrary must needs be good
 for the preservation of religion established. But
 if it may please your Lordships to give me leave,
 to signifie the cause, why they thus perswade the
 oppression of puritans, I doubt not, but that yee
 will feare his feare, who said: Timeo Danaos
 vel dona ferentes, and suspect the perswasion
 of such enemies, as with whom it is a ground of
 policie (as well in peace as in warr) Dolus an
 virtus, quis in hoste requirit, and a Constant
 Canō: that faith is not to be kept with here-
 tiques. The cause is sufficiently bewrayed in
 the wordword, and answer to a Jesuited gentle-
 man, to wit: that whereas they take the puritans
 to be their greatest opposits, they would haue the
 (especially knowne professors) to be kept downe.
 Quousque? while the catholike parttie (to vse
 their owne words) may haue some swaye in
 the ballance with them. In which cause, let vs
 obserue three things.

First they pretend to hold only the puritans
 for their opposits, As if your Lordships could be
 content to give way to their toleration, and yet
 they cannot but take knowledge (and that with
 some signification of their feeling) of that worthy
 Prelate the Lord Bishop of Duresme his godly
 exhortation at Pauls crosse against toleration,
 they

they cannot but (in their Quodlibets) scorn-
fully terme the godly sermon of that reuerend
father the Bishop of Chester a preachmēt, &
report him to be a pvritants for inueighinge a
gainst the at Pauls crosse, equally as against the
Iesuits. and they cannot but ioyne (even in these
Bookes) Caluinists with Puritans, Now this
word Caluinists comprehendeth Protestants
as well as Puritans, So that we may gather,
that (when their time serueth) they will speake
out that, which Bristow in his motiues writeth,
viz. That we are all puritans in hart. But
your Lordships are wise to conclude, that if the
Admirant of Arragon spared the papists no
more then other in the borders of Germany, &
if it be true (which the priests now report) That
the Duke of Medina said, that if he had pre-
uailed against England with his invincible Ar
mado, He would haue spared papists no more
than protestants, but make way for his maister.
Then they will not spare your Lordships, in their
golden or bloody day: though ye should plead ne
uer so earnestly, that ye are L. Bishops, and no
puritans.

To this end is the second note to be obserued.
to wit, that knowne professors are specially aim
ed at. And here I pray yow remember, that Ed
ward Squyre was sent to pryson her Maiestie
whom

(whom God preserve) as well as the Earle of Essex: Is our gracious Queene a puritan? Nay was the Earle a puritan, who was lead by Papists in his sinfull attempt, and at his arraignment misliked puritans opinion touching Church government. No no, it is evident, that all be puritans with them, which stand for the gospel. And therefore Dolman in his epistle, doth cunningly insinuate, & aduise to make the Earle away: as if he had written to this effect. If her Maiestie were dead, wee were not a whit the nearer our purpose, so long as Essex is in place: But if we could be rid of him, there were none of like policy, valor, resolution, authority, and savor with the people, to hold the protestants together against the Infanta and popery. According to which insinuation (for a signe is as good as a sentence to prepared mindes) frendes of Spayne (when Squiers poyson fayled) working vpon the Earles impatience, by meanes and deuises drew him to that attempt of making a forcible way to present his grieues to her Maiestie. This is held for truth (S. Robert Cicill avouching as much at Cusses arraignment) howsoever the answerer to the Iesuited gentleman dare swear (contrary to that which is published by authority and commonly knowne) that papists partakers in the Earles disastrous action, were drawn: they knew not wher
unto

unto, and yet none but papists were appointed to ward the utter court gate, the hall, and presence, and to kepe the Honorable personages, whom her Maiestie sent to the Earle, and none but such cryed, kill them, kill them, cast the great Seale out of the window &c. Well the Lord of Lords preserue the L. Mountioy, from the like dinlish practises of the friends of Spayne.

The third thing to be considered (as a most dangerous mater) is, that the papists discover amide to make the selues ströng enough, to incoüter the Pu vitäs, that is, all that stand in their way as hath bene shewed, to which end, their designs haue respect, as shall be somewhat shewed hereafter.

But it may be obiected, that this contention between secular Priests and Iesuits, cannot but cause a dis-vnion amongst the lay Papists, and therefore weaken their party. I would graüt the conclusion, if I could beleue the premises, viz. that there were such a contention indeed, & that therby the lay Papists were diuided. It may be, there was some hart burning (at the first) occasioned by the Iesuits ambition, and desire of authority ouer the Priests, But now advantage is made of this pretended continuance by dispensation, that our fearefull eyes, & troubled thoughts being set vpo the Iesuits: the Preists may be lesse feared, and more sauoured, as I am perswaded by these probabilities.

First if the Pope can dispence with Papists their being ministers in our Churches, provided they maintaine some one poynt of popery or other, with their being Magistrats in our common wealth, provided they (under hand) hinder proceedings against papists: and (at the motion of Parsons and Campion) with their being (in shew) obedient subiects notwithstanding the Bul of Pius Quintus to the contrary, provided they be ready to rebell, when time shall serue, Is it unlikely that he will dispence with this pretended contention, whereby he may hope to aduance his popery more than by forcible meanes: and the rather if the Iesuits aduise the same, which (it may be) they haue done. For they be knowne macheuillists, and therefore careles what they do, so they may bring their principall desire to passe: they are few in England, and not easilie found out: they know that any thing wilbe receiued against them, & yet impaire their credit no more than it was before, because of the generall preiudice against them, and if their credit were here by somewhat wounded, they can heale themselves when they will, and (perhaps) by the Scorpions tale that wounded them. But if the Infanta prevails, they may make account to be glorified for their practises against this state, as Thomas Becket was, for his treacherous dealing against King

King Henry the second.

Againe I cannot see how it can be possible, that Priests should be faithfull to the sinagogue of Rom, and continue in fauour with the Pope, and yet (without dispensation) publish (& that amongst vs) these volcems, wherein their holy Father is somewhat touched, his darlings the Iesuits shamefully traduced, and all the unreasonable practises of papists against our State, (in sundry Popish discourses heretofore refuted as fictions and deuises be now graunted de facto, but laid (forsooth) vpon Iesuits: and theie Iesuited complices, that is (as time will manifest) all Priests & papists. For the priests themselves complaine (even in these Bookes) if ye will beleue them) that lay papists (in a manner) saile them, for the Iesuits sake, and it is strange, that Seminary priests, who in their supplication to her Maiesie, printed Anno. 1595. doe glory that Cardinall Allen (that perswader & iustifier of the Spanish invasion in 88) was their founder: & that they were brought vp vnder the Iesuits, should be now at deadly feud with them? No no, their excessive writing (as if they did not beleue themselves) will ever be thought but counterfeite quarrelling, except by their meanes, the Archpriest, or some of the Iesuits be brought to their triall. And ther rather because the Iesuits, who want nether stomach

nor.

nor meanes, play mum budget though they be so notoriously provoked

Thirdly it is to be obserued, that this deuise to lay all treasonable practises vpon the Iesuits was never put in execution before now. Indeepe a follower of S. Christopher Hatton conceined such a matter long since, Which, with like deuises, may (perhaps) be displayed, when all these Popish Bookes be abroad, In meane while, may it please your Lordships to remember: that the Iesuits (and Father Parsons by rame) be iustified as by the wardword not long since published by H.H. and not by Parsons as I haue credibly heard: and by sundry treatizes of particular persons, so by the generall commendation of Priests in their supplication before mentiōed. Wherefore then (at the farthest) it may be vnderstood, that the Priests (as is confessed in the preface to the Quodlibets) were willing not onely to couler & conceale but also to make the Iesuits their attempts, and practises their owne in euery thing. Which being so, it cannot be true, That the priests discarded Iesuits & their practises: when they were equally entangled by penal lawes, as in the said preface it is insinuated, but without prayse to the priests, who stucke to the Iesuits so long at least. For all those penall lawes were in execution before the imprinting of that
sup

supplication. Nay, sith by the proclamatiō, which they would refute by that supplication, they are charged with treasonable practises, why did not they then lay load on the Iesuits, to ease their owne shouldrers? So that it seemeth to me more than evident that this deuise is but a new point of popish policy.

Moreover, It is not to be forgotten. That Squire confessed, that VValpoole the Iesuit remitted him to Doctor Bagshaw (one of these Priests) for direction in his poysonfull affaire, and that Priests (who dare sware as is aforesaid) can contrary themselves when they will for a purpose.

For when the Scottish Queene lived, then her title was the clearest, but after her death none but the Infant hath right to this crowne, and Allen (founder of the Seminaries) found fault with Saunders and Bristow for iustifying the rebellion in the North, by Pope Pius his Bull, and yet the same Allen iustified S. VV. Stanly his betraying Deuenter, by the same Bull.

Lastly if this contention be hearty and not politique, I maruell there should be so great an agreement amonge the laye Papists, considering the pretended contention hath bene longe, and (in shew) is to too vehement, the Iesuits be few, and the Priests many, & well maintained in prison, and abroad (notwithstanding the said pretended complaining) the Iesuits are knowne to be for

the Infanta, and the aide of 30000. Papists, is said to haue bene offered the Scottisb King, (whō they would gull by these pamphlets) if he would promis toleration.

If I be demaunded, what ende beyond the for bearing of Priests (a matter of no great momēt) may be supposed worthy a strategeme so strange, myne answer is ready, to wit. The Priests (not maintained by the Pope, & Spanish King in Seminaries for nought) haue promised to aide forraigne forces (when they shalbe landed) with forty thousands: as S. Robert Cicill reported this Parliament. That this may be made good, The worke of reconciling to the Pope must needs be applied, and therefore all hands must be sett on worke, that priests therefore, (who are most in nōber) may ply their busines, and be lesse looked vn to, it seemeth good in policy, to turne the eyes of the magistrat, and edge of the sword vpon some, and none so fitt as the Iesuite & Puritan already in disgrace with the State. Here (by the way) it may be inquired, why they ioyne puritā with Iesuits: I answer, to fill our heads & hands the fuller of feare and worke, and peradventure, to triumph in the puritans way, least they be likewise tolerated (as reason is) if the papists hap (as the priests hope) to obtaine toleration. But to retorne to the matter, I rememb'r a distinction in a certain posicon maintained before the late Earle of

Hunt

Huntingdon: That howsoever Priests are executed (indeed) for affirming the Pops primacy, and reconciling to the Church of Rome (which are parts of their priestly function) yet they are not executed for these parts as they are religious, but as they be dangerous to the State, in civill consideration. The reason is evident, For if Dolman make accompt of country people as of papists & partizans, though they be not absolute papists, but onely (for want of that teaching which is in good townes) profess to beleue, as their Fathers beleued: what accompt is to be made of reconciled Papists? What? let the rebellion of the North & bloudy sturres in Ireland make it more than manifest to our State, that the Pops Bull can quickly beget rebels and traitors, where the gospel is not effectually preached, much more where popery is tolerated, but most of all where reconciling is lookt to but through the fingers. And if papists remēbring (belike) Dolmans opinion, that they by reason of such country people, be most likely to dispose of the crowne, were so earnest against the said Bill for comming to Church before mentioned, knowing, that by due execution of the penalty of xij^l. the common sort would be drawne to the Church much more than by the penaltie of xx^l. and thereby the popish partie greatly diminished, no marvile though this stratagem be used that priests may more freely with lesse feare, reconcile

cile, thereby to increase the Popish partie. That England (to vse their owne words) may worke it selfe catholiquie againe, by the proceeding practises of the Seminaries, the Protestât being now no more unlikely to be avoided (ergo toleration is not their uttermost end) thā the catholique was in the begining of her Maiesties raigne.

Wherein if they proceede, and preuaile, and if forraigne forces should arrine and invade vs, (though in her Maiesties dayes) it would soone be seene, that these priests which now flatter her Maiestie, and speake their pleasure of Iesuits dealing for the Infanta, would (no lesse diligently thā the Iesuits) proclaime Bellum Dei, as Iohn de Aquala doth in Ireland, & that her Maiestie is but an vsurper, and excommunicated: To say nothing of that which the Wardword already intimated, by affirming Catherine of Spaine, to haue bene K. Henries wife, by Gods law, and mans, the would they vrge the Infanta her title, confirmed by the Pope, by her father, and by her brother, as also the iudgment of Cardinall Allē (as his last will, & testament) that they are Machiauellists & not catholiques, (who vnder any pretence whatsoeuer) doe not adhere to the Infanta, and then they will preemptorily aduise their popish creatures to shew themselves, vnder paine of pope pius his excommunication, confirmed by this pope Clement, as Don Iohn de Aquala saith.

saith. In the meane while it is to be noted, that e-
 ven in these bookes Religion establisshed is count
 ed heresy: The more than easy execution of neces-
 sary lawes (and those not rigorous) is called tirā
 ny and cruell persecution: priests are avouched to
 haue bene executed only for religion and not for
 treason as they were indited & convicted. Al-
 len the principall procurer of the Spanish arma-
 do Anno. 1588. is highly commended, and it is
 held lawfull, but yet not expedient for the Pope
 to excommunicate, our gracious Soueraigne, all
 which, whether it doth not draw the authors and
 fautors or abettors of these bookes within the cō-
 passe of treason, felony, or premunire, I referr it to
 the iudgment of learned lawiers, & to a further
 discourse, In the meane while I wish that these of-
 fenders and namely this VVatson priest (as he
 calleth himselfe) find not more favour than Iohn
 Vdall preacher of the gospell who lesse offended.

But it is said that some of the priests be gon to
 procure absolution for her Maiestie, or the cancel-
 ling of that Bull. If this be so, vspeakable iniury
 (if it proue not flat treason) is offered to her Ma-
 iestie. For be it farr from vs to admitt, that her
 Maiestie who professeth her selfe to be semper ea-
 dam: who (not long since) wrote an excelent let-
 ter to the French Kings Sister to perswade her to
 be constant in religion: and who hath ever bene of
 that heroicall magnanimity, that she hath dispis-
 ed

ed dangerous attempts, to provoke her to graunt
the papists toleration: should now faint for feare,
and betray the gospell of Iesus Christ. If then her
Maiestie be not arguanted with their message:
It must needs be that the honor of her Maiestie
most christian resolution is treacherously vnder-
mined, and thereby the Pope and Spaniard in-
courage to follow their designs. Yea it is to be
feared, that some in authority haue concurrence
with Priests & Iesuits, and presuming on their
their credit with her Maiestie, hope, partly by
feares procured, and partly by conditionall abso-
lution, indulgence or dispensation obtained, to
draw her Maiestie to toleration: and then a cōpt
is made (in the answer to the Iesuites gentlemā)
The Lion being taken out of the way, pa-
pists would swarme infinitely, and so the streng-
thening of their party, and withall the executi-
on of their long desired purpose, more speedily
hastened. And the rather this feare may be con-
ceived, if it be true, that the priests are gone to
Rome to sue an appeale with the privity & con-
sent, of some in authority, as in the said answer
it is signified with hypocras of toleration, so of the
conversion of their said friends in authority. For if
they dare adventure a premanire by favouring,
comforting, counselling, or abetting an appeale
to Rome contrary to the statute of 24. H. 8.
cap. 22. what dare they not doe?

Now

Now your LL. may iudge, whether I may not be probably perswaded, that this contention betweene Priests and Iesuits is dispensed with, & tendeth to the increasing & not diminishing of the Popish party. And therefore the due consideration thereof may draw (rather then diuert) your LL. to this perswasion: That by incitting the Protestāt against the Puritā, they would weaken the party against them, & strengthen their owne: and the rather your LL. may be thus perswaded sith they cannot but intimate in these books that the papists haue multiplied, ever since some of your LL. haue cūbed the Puritans.

Wherefore (as ye haue a faithfull eye to the meaine chaunce, & loue the gospell from your harts) take heed how any of you hearken the Papists, and discourage the Puritan (nay every sound Protestant) by toleratīg points of popery to be broached in pulpit or print, & yet silence Puritan preachers only for preachīg without licence or not subscribing further than law requircth though they offer to subscribe so farre by inforcīg mans ceremonies in Gods service, & stāding for crosses in high wayes, which in the beginning of her Maiesties raigne were defaced (in most places) as monuments of Idolatry, & superstitiō, accordīg to the 23. Iniunctiō, & doctrine of the homiles against the perill of Idolatry. And is it good policy to restore the in this declining time whe (God wot) the papists haue no need of helpe or hope: what (my Lords) is there so great difference
be

betwene you & the papists, whose doctrine is poy-
son in the roote, and treason in the fruite? Wheras
the bone which the Diuill hath cast betwene you
and the puritans, is but of the offalls of the whore
of Babilons peace offrings. I hope I may thus
speake without offence, For I know, that some of
your LL. (& I doubt not but most of you, be of
the same mind) doe iudge, as I doe, of ceremonies:
about which all this wrangling is. O my Lords?
doth the 50. Iniunction straitly forbid (for peace
sake) the vsing of these termes, papists and here-
tique? and is there not greater reason, that some
course be taken, that Protestants may no longer
(without rebuke) reproch one another (to the re-
uicing of Papists) with Puritan, and Formalist,
Precisian and Timeseruer?

Here I imagine some enemy of the Puritan, &
friend of the papist (who often meete in one coate)
will readily answer, & say: that it was policy not
to prouoke the papists in the beginning of her Ma-
iesties raigne, sith then: they were many & might-
ie. I reply, & affirme: That for the same reason, it
is not good in policy to prouoke the puritans, in the
declining of her Maiesties age, & raigne: when
it is more than high time, that protestants should
use their helpe against the common aduersary,
who most feareth them: As appeareth by that
which is already said out of the Wardword: And
by that which Dolman Coue, who thoroughly con-
sidered

sidered the state of things) affirmeth to wit, that puritans be a strong party, for London & good towns, most Lords, gentlemen, & Captaines (that be of the religion) incline that way, and be men of action & resolution. But to leaue the laity, Consider the clergy, (whom ye are especially to vse against the papists) & (setting by nonresidents & dumb dogs) ye shall finde tenne puritans for one formalist, and that one puritan doth more aduance the gospell, & suppress popery, than tenne formalists. For he attends his ministry, & not multiplying or exchanging of benefices. he preacheth, not once a moneth, or lesse, but every sabboth day, & that, not to please the eare, but to moue the hart. How can ye want the ministry of such men? but (blessed be God) I heare, that of late, the moutbes of some long silenced be in some sorte opened, continue your fauour to wards them, and incourage others that be settled, if ye desire (bona fide) to prevent toleration, and the multiplying of papists.

Lastly, I pray yee to marke and (in your godly wisdoms) to make vse of that which is writte in the booke, which is called, *Newes from Spaie, and Holland.* where, after one (in a supposed conference) avoucheth, that Puritans would certainly be extinguished, If the Queenes Maiestie liue any number of yeares, for that the counsell seemeth bent therevnto: It is thus answered. Tush you are deceaued, Nay much more possible and lik

As it is, that the Puritan shall overcome the Protestant, thā the contrary: For that the puritan buildeth directly vpo the protestants first grounds in religion, and deduceth thereof clearly, and by ordinary consequence, all his conclusions: which the protestant cannot deny by divinity, but only by policy, and humaine ordination, or by turning to Catholique answers, contrary to their owne principles. And therefore it is hard for any man, sincerely to be a Protestant, but that he wil easily passe on also (more or lesse) to be a Puritan. And onely they (in effect) wil be against them, who are interested in the other side (As Archbishops, Bishops, Archdeacons, Cannons, Notaries, Registers, Ciuil-Lawyers and the like) for not lessing their commodities: And some few Counsellors also perhaps, for not offending the Queene etc.

In consideration of the premisser, wishing (from my hart) that your LL: would use the puritans (especially their preachers) as brethren: & that they would reuerence your LL: as fathers, and protesting, that I haue written these motives out of my best consideration, without all partialitie I humbly craue your fauours and take my leaue. From my chamber this Instant December. 1601.

A BRIEF
CENSURE V-
PON THE PURITANE
PAMPHLET:

* * *

ENTITLED,
(HUMBLE MOTIVES,
for association to maintayne
Religion established.)

REPROOVING IT OF SO MA-
ny Vntruthes, as there be leanes
in the same.



PRINTED M. DI. III.

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